

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE
PUNJAB, NORTH-WESTERN PROVINCES, OUDH,
AND THE
CENTRAL PROVINCES,

From the 16th to the 24th of May, 1868.

THE *Malwa Ukhbar*, of the 15th of April, does not contain anything that calls for particular notice.

The *Khair Khwah Punjab*, of the 21st of April, publishes an article on the Hindoo religion.

The following appears under the heading "The Sonthal Country:"--"In each and every one of the non-regulation Provinces, the Government hen is hoping to hatch those non-regulated eggs, similar to the regulation ones, and doing her best to bring them up in a proper manner. But the Sonthal egg, unlike those of Marwar, Khandeish, Punjab, and Arracan, has been found too difficult to hatch, and the hen has grown quite tired of sitting over it and hatching it properly. From motives of friendship, the best has been done for this country during the last twelve years; a regular Police was organized, but as it ended in rebellion, the Police was set aside. After this came the Stamp Act, and Act X., and the Income Tax. The former condition of this country is unknown to most people, because no history of it is extant; and if some historian were to write one, it would not be labor in vain. In ancient days, these curly-headed hill-men used to come down to the plains, bow and arrow and club in hand, and pay the customary tributes to those who led the bands of robbers. After making over the tributes, they went their way. At length,

owing to their irregular habits, fighting ensued, but it had no effect upon this hill tribe, and because of this peace was established. In return for this, the tomb of the Collector, Cleveland, was made by Government in token of remembrance in 1784, and those marauders then became friends;" &c., &c. The writer goes on to state how the tribe which used to plunder, now pay as revenue some Rs. 43,000 monthly; and thefts on an extensive scale are at an end. And he concludes by saying, that the first dawn of light of a regulation Province is now spreading among them.

The *Dubduba Sekundra*, of the 17th of April, after extracts from various sources, says that it is the wish of the head of the Punjab Government that those students who are clever English scholars, and who possess a fair knowledge of Arabic and Sanscrit, should be retained as translators, upon a fixed salary. "The Lieutenant-Governor wishes to aid this proposal from his own private purse, and some of the residents have got up a subscription, so that their worth and merit might be increased by it."

The *Kaleid Ummed*, of the 18th of April, does not contain anything of importance.

The *Benares Gazette*, of the 20th of April, referring to affairs at Bokhara, states that no persons have come from that place, in consequence of heavy falls of snow having blocked up the roads, so that neither footmen nor horsemen can travel. The writer proceeds to say:—"There is also a great dearth of news from Cabul; but it is said that the Chiefs are leaving in large numbers, to escape the tyranny and oppression of the Ameer. The Ameer Shere Ali is Governor of Maimunna, and keeps the people under him free from tyranny, and they are consequently contented and happy. But this thing is against him, viz., that after having killed the Chief of that place he should have destroyed his houses, and left no trace of him, taking possession of all his property, and sending his family to Herat. The Ameer Ufzul Khan, with seven thousand cavalry, is now under the command of Shere

Ali Khan, and with the aid of his army is causing destruction in the neighbourhood. The Governor of Candahar, who is a son of Ameer Azim Khan, has not sufficient confidence to come before Ufzul Khan ; and fearful of losing his life, he confines himself to the fort."

It is noticed that the Government of Hind has directed that the Chief of Kashee shall receive a reward of Rs. 10,000 "for the work he performed when in Council on the part of Mr. Reed."

Referring to the "shoe order," the writer says :—"The Government has passed orders to the effect that natives who wear English shoes may appear so dressed in the presence of Europeans, who are not to object to it, but they are not to appear in native shoes in the Courts. The result of this order is to plunge those young in years, but old in knowledge, at once into English shoes and a meeting. They must have thought that the wearing of such shoes increased their loyalty and respect. It is said that Europeans do not take off their shoes when they eat their meals; but as a mark of respect, they carry their hats in their hands. Apart from this, they are always on the alert in business, and always true to their masters, and grateful to their tutors; through whom they obtain knowledge and reach the first position in society. And now, friendship and equality depends upon the wearing of shoes! In truth, those who are old and sensible look upon this kind of equality not as a gain, but as a loss. The Bengalees have kept to their manners and customs. It must be (or may be) said that the Hindoostanees have given up the taking off their shoes; but it does not seem so, because according to this order the Chiefs and pundits, with other men of note in the cities of Hind, have not given up their ancient custom; and even at the time of that Durbar, they appeared without their shoes. Did the dignity or respect of those who so acted decrease? and were those who wore shoes at all elevated in position by so doing?" The Editor gives it as his opinion that Hindoostanees ought not to change their manners and customs; for, "when the crow attempted to imitate the walk of the flamingo, he forgot his own."

The *Oudh Ukhbar*, of the 21st of April, publishes Cabul news, said to be written by a correspondent. Thieves are said to be plentiful in Cabul, and several extensive robberies have been effected.

The writer goes on to say :—“ On the 1st of the Mahomedan month the Ameer held a Durbar in the Baghshai. The Ameer directed that all were to attend at night at Seea Sung, as he wished to form some plan; accordingly all presented themselves. The Ameer directed them to take their oaths that they were dissatisfied with him, and he would appoint some one else in his stead, or would send for Sirdar Abdul Rhyman Khan; but that if they were pleased with him, to say so. About twenty men took their oaths, and said that they, from their hearts, acknowledged him to be the Ameer; and that no one was so worthy of that high position as himself.” The following then appears, apparently spoken by the Ameer :—“ ‘ Doubtless I was on the side of Ameer Shere Ali Khan, but from the day that he destroyed Maimunna by deceit and fraud, from that day, my heart became displeased with him.’ Then all said that they were happy and pleased with him.” After some more in a similar strain, the writer proceeds :—“ On the 4th, some Syuds of rank, of Hazara, who had been sent for, arrived; and the Ameer received them very kindly, seating them beside himself. All the Syuds presented gifts to the Ameer. The Ameer said, ‘ this is your sacred offering; it will be placed in the Treasury.’ On the 5th, the Ameer, in open Durbar, told Abdul Ryzak to produce the yearly accounts; and on the same day passed imperative orders for Sirdar Ismail Khan to proceed to Cabul. The Sirdar accepted to go, and promised to do so on the 10th. On that day, Beebee Murwareed sent for the Ameer Sahib, and warned him against sending Sirdar Ismail Khan to Cabul, as he was inclined to be rebellious, and would run away with the army. The Ameer replied, ‘ Good; then the Sirdar Saltan Mahomed Khan will go.’ The Beebee said, ‘ Neither will he go, because the Mohurrum is at hand.’ The Ameer then asked which of the Sirdars would go, or should the force go without a Sirdar. ‘ At Candahar, Surwur Khan, or whomsoever you please, can be made a Sirdar in the army.’ On the 6th, the

Ameer gave orders to all the Durbarees that those who had faced (or opposed) him in battle should be turned out of the city, and not allowed again to come in to his presence, as he was suspicious of them; orders were accordingly passed. The Sirdar Abdul Ryzah Khan and Hafiz Jee urged that the best thing he could do would be to put aside his anger. The Ameer replied, that these ten men would ruin many other people, and asked what benefit he derived from keeping them; he further desired that they should not be allowed to go near him. On the 8th, the Syuds and others attended Durbar, and asked permission to return to their country. The Ameer said that he knew them to be Syuds of Hazara, and on the side of Ameer Shere Ali Khan. They all said that they were subjects of that man who would fill the throne of Cabul, and him they would obey; concluding by advising the Ameer not to listen to such foolish reports. News was received from Balkh, to the effect that the Sirdar Abdul Rhyman Khan was tyrannizing over and oppressing the people—hanging some, imprisoning others, and banishing others; a letter was written ordering the Sirdar to discontinue this course of oppression and injustice;" &c., &c.

The *Ukmil-ool Ukhbar*, of the 22nd, is principally composed of extracts from other papers.

The *Oordoo Delhi Gazette*, of the 25th of April, notices the brutalities enacted at the *churruk poojah* festival at Aurungabad.

The Chief Commissioner of Burmah is said to have enquired whether the prisoners who work in different departments are to receive pay, as was formerly the case, or not? The reply was to the effect that they were to be provided with only what was actually necessary for them.

The *Nujm-ool Ukhbar*, of the 22nd of April, publishes, as usual, reports on the Educational Department, and after noticing the committee at Meerut, adds that the Ajmere School has proved so successful, that the time is at hand for it.

to become a College. The Bhopal School, it is said, now contains eighty girls, and these all learn to work in their leisure hours. It is further said that the Cashmere Rajah is about to introduce the Penal Code into his country. The writer goes on to say :—"Orders have been passed in Central India prohibiting any persons with arms from attending religious fairs (or gatherings), and the police are ordered not to interfere in the performance of the rites and ceremonies. All licensed people, too, are to be warned not to bring their arms to such places. At the Nagpore Exhibition, all the Chiefs who attended did so unarmed, as they were not allowed to carry arms. Of course they were not pleased at this ; doubtless the reason why arms are carried at fairs is because they add to the dignity and importance of the occasion ; but they are not required at fairs, and this is a very proper order.

The *Lucknow Times* is quoted :—"As many mouths, so many words. Probably the Shahzada, Feroze Shah, will give us trouble yet; and although we regard him as an insignificant enemy, still the weak hopes of the Mahomedans will be strengthened by feeding on this false *pillau* (an Indian dish). It may be, that they think the empire of Delhi will be re-established by the Russians ; they can say nothing but this. But even then, the sooner he is taken up the better. A strange piece of news has now been heard, *viz.*, that Feroze Shah has written a letter to the rebel Begum, telling her to wait patiently at Nepaul for his coming, and he will take a large force with him to Nepaul, and mingle his enemies with the dust. The hope is that he will act up to this letter, and in consequence fighting has commenced in the Sirkaree army, and verdigris has tainted it." The Editor, referring to this, enquires :—Where is Feroze Shah ? Where the Begum ? And where the Russians ? Also, how could the Begum have received the letter ? We have seen it mentioned in some of the papers that Feroze Shah returned from Mecca through Persia in great distress and poverty ; and came to the Governor of Swat, who, looking upon him as a member of an ancient and royal family, paid him respect. Some say that he did not do anything. What reliance is to be placed on these reports ?

Where has this English paper got his news from, and with what intention has he given publicity to it? Perhaps the idea possesses him that no enemy ought to be looked upon as insignificant, and that is why he has given this warning. But it is strange for him to think that Feroze Shah will act up to his word. It will soon be found out; and God knows whence this news comes, for we have not seen it in any of the papers. The reports we hear about Feroze Shah are not to be believed."

The *Moofeed-ool Anam*, of the 23rd of April, the *Allygurh Institute*, of the 24th, and the *Adebe Hind*, of the 24th, do not contain anything requiring special notice.

The *Punjabee Ukhbar*, of the 24th of April, opens with an historical account of China, and contains extracts from various sources.

The *Julwatore*, of the 24th of April, and the *Lawrence Gazette* of the same date, do not require particular notice.

The *Koh-i-Noor* notices Abyssinian news from English papers, without comment. "It is said that the Secretary of State for India has called upon the Governor-General for his opinion as to the advisability of having a separate Governor, with Executive Council, for Bengal. Also, whether it would be beneficial to remove the head-quarters of the Government of India to any other place, in Central India or elsewhere; and if so, where? It is further said that the Governor-General does not approve of the idea of a new Governor for Bengal, but that he approves of the Executive Council."

The dispute between some carpenters and cultivators in Bhopal, in which one person was wounded, is noticed. "But," adds the writer, "the Thannahdar took a bribe, and the defendant was let off. This was reported to the higher authorities, and enquiry is being made."

The *Rahnoomai Punjab*, of the 24th of April, after extracts from English papers, publishes the following under the head-

ing "The Effects of Advice." "There is no doubt that when advice is given and taken, it only requires time and opportunity to bear fruits. The good advice of the Commissioner of Benares has had such good effect on the minds of the Timour family that they have from their very hearts regarded what was told them; they have taught their children English, and made them educated men; for the purpose of furthering this object, a school will be established (by subscription), and twenty-one *Shahzadas* (princes) have already joined in this good work. This is the first instance on record of such a renowned family having giving their attention to learning English, and it is by the education of such people that hopes of good results can be expected."

The *Gwalior Gazette*, of the 19th of April, gives, as usual, news of the Durbar; notices the different civil suits brought before it, and orders passed therein, &c, &c. The same paper refers to some disturbances in the Jodhpore and Bikaner districts; the Rajpoots are said to have been the principal people engaged.

The *Gwalior Gazette*, of the 20th of April, does not contain anything of importance.

The *Mujm-ool Bharain*, of the 23rd April, mentions an ancient gun at Bejapore. It is said to be "13 feet 6 inches in length, and 4 feet 4 inches at the muzzle. Its circumference is 14 feet, and the body 2 feet 10 inches thick generally. People say that this gun was made at Bejapore, but the date and year is unknown. The English have a desire to take this gun to England, but it is no easy matter to move it."

Referring to the costly sheet prepared by the Chief of Baroda for the shrine at Mecca, the same paper mentions that the bankers of the place refuse to furnish the money; and in consequence there is so much pressure on him from all sides, that he has been compelled to stop the money he used to give in charity to the Mahomedans, the expenses of which amounted, it is said, to twenty-five lakhs yearly. "The Maharajah

contemplates the sale of 25 out of the 100 elephants kept up for the display of his rank and dignity."

The *Sadiq-ool Ukhbar*, of the 25th of April, and *Ukhbar Unjumun* of the same date, do not contain anything of importance.

The *Kaleid Ummid*, of the 25th of April, publishes the following:—"On Thursday last, a gentleman vaccinator was riding along from the *burra* camp, when he met five men on a bridge, of whom he enquired whether they had seen his other horse. They replied that it was at a short distance, and the gentleman went on. He had not gone far when some person beat him with a club, which caused him to fall from his horse; the gentleman wished to defend himself, but was so severely beaten that he could not do so; he fainted away, and became insensible. After a time he revived, and was carried on a *charpoy* (bed) to Cawnpore; his assailants escaped, and have not since been heard of." (This evidently refers to the assault case between Cawnpore and Lucknow.)

"It is said that on the 14th, the Maharajah of Jeypore conferred the title of Nawab, and a *khillut Dewannee* in Marwar, with seals, documents, and a *jagheer* of Rs. 10,000 yearly, to Nawab Mirza Mahomed Abdulla Khan Sahib, son of the late Hajee Mahomed Khan. As this person is a minor, the work will be done by Hajee Abdul Rysak Sahib, and Mahomed Khan Sahib and Munshee Mahomed Murdan Khan Rana will act in the *Naib Dewannee* Department."

The *Naiya Rajistan*, of the 11th of April, and the same paper of the 24th, do not require particular notice.

The *Sholatore*, of the 28th of April, after extracts, notices the *suttee* case in the Cawnpore district. The writer says that this case was no secret; that for two days prior to the sacrifice there was a great noise consequent upon the necessary preparations, but that the Police did not allow it to come near their ears; and only when the woman mounted the funeral pile, did a *chowkeedar* (watchman) give notice of what

was going on to the Thannah; but it was too late, as before the people from the Thannah could arrive at the spot, the poor creature was a heap of ashes. The chief constable, after enquiries, reported this as a case of sudden death, but the news had reached the Magistrate of Cawnpore, and he sent an Assistant Magistrate to enquire into the case;" &c., &c.

The *Dubduba Sekundra*, of the 21st of April, and the *Benares Gazette*, of the 27th, do not contain any news of importance.

The *Nusseem Jounpore*, of the 28th of April, mentions the establishment of a toll or tax as about to take place at Benares. The writer says, that this kind of thing was never before known under any Government in Hindoostan; but it is hoped that when it is established, those boats laden with goods going from Benares to Mirzapore will be taxed and examined, so that they may not be too heavily laden, or unsafe in any way. It is added that the officers of this Department will be invested with the powers of Magistrates.

The *Zea-ool Ukhbar*, of the 1st of May, contains only extracts from English and vernacular newspapers.

Under the heading "False Ideas," the writer remarks that ignorant people generally have an idea that the object of Government in getting up schools is for the purpose of converting people to Christianity; and in consequence of this they prefer keeping their children at home and uneducated, rather than send them to schools. The Editor thinks that this is not the case, and advises them to believe that the only object Government have in view is the dispelling of the darkness of ignorance, and bringing people to the light of knowledge. "Our Government has no wish to interfere in religious matters."

The *Mujm-ool Bharain*, of the 16th of April (enclosed in one of the 25th of April), does not contain anything of importance.

Two Nagree papers have been received since last report.

The following vernacular newspapers have been examined in this Report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1868.		1868.	
1	<i>Malwa Ukhbar</i> , ...	Indore, ...	April	15th	April	24th
2	<i>Khair Khwah Punjab</i> , ...	Goojranwalla, ...	"	21st	"	24th
3	<i>Dubduba Secundra</i> , ...	Rampore, ...	"	17th	"	24th
4	<i>Kaleid Ummed</i> , ...	Lahore, ...	"	18th	"	24th
5	<i>Benares Gazette</i> , ...	Benares, ...	"	20th	"	24th
6	<i>Oudh Ukhbar</i> , ...	Lucknow, ...	"	21st	"	24th
7	<i>Ukmil-ool Ukhbar</i> , ...	Dehli, ...	"	22nd	"	24th
8	<i>Oordoo Dehli Gazette</i> , ...	Agra, ...	"	25th	"	25th
9	<i>Nujm-ool Ukhbar</i> , ...	Meerut, ...	"	22nd	"	26th
10	<i>Moofeed-ool Anam</i> , ...	Futtehgurh, ...	"	23rd	"	26th
11	<i>Allygurh Institute</i> , ...	Allygurh, ...	"	24th	"	26th
12	<i>Adebe Hind</i> , ...	Dehli, ...	"	24th	"	27th
13	<i>Punjabee Ukhbar</i> , ...	Lahore, ...	"	24th	"	27th
14	<i>Julwatore</i> , ...	Meerut, ...	"	24th	"	27th
15	<i>Lawrence Gazette</i> , ...	Ditto, ...	"	24th	"	27th
16	<i>Koh-i-Noor</i> , ...	Lahore, ...	"	24th	"	28th
17	<i>Rahnoomai Punjab</i> , ...	Sealkote, ...	"	24th	"	28th
18	<i>Gwalior Gazette</i> , ...	Gwalior, ...	"	19th	"	29th
19	<i>Ditto</i> , ...	Ditto, ...	"	20th	"	29th
20	<i>Mujm-ool Bharain</i> , ...	Loodiana, ...	"	23rd	"	29th
21	<i>Sadiq-ool Ukhbar</i> , ...	Bhawulpore, ...	"	25th	"	29th
22	<i>Ukhbar Unjumun</i> , ...	Lucknow, ...	"	25th	"	29th
23	<i>Kaleid Ummed</i> , ...	Lahore, ...	"	25th	"	29th
24	<i>Naiya Rajistan</i> , ...	Jeypore, ...	"	11th	"	30th
25	<i>Ditto</i> , ...	Ditto, ...	"	24th	"	30th
26	<i>Sholatore</i> , ...	Cawnpore, ...	"	28th	"	30th
27	<i>Dubduba Secundra</i> , ...	Rampore, ...	"	24th	May	1st
28	<i>Benares Gazette</i> , ...	Benares, ...	"	27th	"	1st
29	<i>Nusseem Jounpore</i> , ...	Jounpore, ...	"	28th	"	1st
30	<i>Zea-ool Ukhbar</i> , ...	Dehli, ...	May	1st	"	1st
31	<i>Mujm-ool Bharain</i> , ...	Loodiana, ...	April	16th	April	29th
32	<i>Nagree paper</i> ,	"	28th

(True translation.)

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